

repeat it, 'He is not the man for me.' If he has a mission that smotheres the *inherent* principles of universal liberty, it had better, as it probably will, fail.

means liberty for all, why not make himself understood in the right direction? If he loathes *serfdom*, and does not speak so that the oppressor feels it, how can he be classed with those who do? He must speak out away up in New Hampshire, out of sight and hearing, but shrink before the brazen face of a man-meat-eater and his clerical apologist, like a conspirator. Who is it, making this mighty fuss about regret to say, some of the tried friends of suffering humanity are drifted in the muddy current of popular fury.) But, I ask you, are there no men here who would have been as noble as Washington were to be discussed? With Rynders, or with those of 'property and standing,' in 'dignified silence,' who, with a smile of approbation could see 'Liberty Hall' burned to its foundation? Should that lady in Norwich, Connecticut, who sent her 'merest trifle' (\$25) to Kossuth, and who afterwards, to save the front of the Convention, to have appropriated it to the repairing or rebuilding of Miss Crandall's school-house for colored children,' that was mobbed down some years since, in that State of 'steady habits' and 'moderate patriotism.' I abominate, yet, from the depths of my soul I abhor, such spurious, such shallow philanthropy. It only caters for the initiated apologist, and calculates the effect of the calculated utterance; whatever may be its design, to bedim the sign which should arouse the public conscience, and lead many who could choose the 'right,' in the wrong course, to honor the man, who, like Wendell Phillips, Esq., of Boston, has a heart, and courage enough to brave public opinion, and speak his honest convictions. Honor the editor, too, who, without flinching, has interpreted their ambitious covings, says, 'To those who may not be satisfied with the views maintained in it, we can give no better advice than ask them to re-peruse it.' What will become of the crushed bondman? What will become of the crushed colored man? What will become of the serfs of a new world, if bleeding humanity must bleed on earth, until frothy errors, and their class distinctions, and their selfishness, and their self-righteousness, be blown down-trodden, say with the frogs, 'It may be difficult,' and even liberty, 'to you, but it is death to me.' The manner in which Kossuth treated the most respectable address (rather too crouching) of the colored people of New York, spoke volumes. I may be un-learnish; but I belong to the *human* race, and not to the *men* who can smother out their class distinctions, and their selfishness, and their self-righteousness in the presence of Henry Clay, a man of whom few trembled at his name; I say, if he turn with old disdain, no matter on what pretence, from the respectful address of *men*, he is not the *man* for me, nor, is he not my Messiah.

Yours, for equal national and individual liberty,
B. F. REMINGTON.

COLORADO PEOPLE OF NEW YORK.

Gov. Hunt, in his late annual message, took occasion to recommend a liberal appropriation by the Legislature, for the removal of the free colored people of the State, under the auspices of the Colonization Society. He also presents the inseparable accompaniment of all Colonization recommendations, viz.: slavery of the colored population. He talks of their inferiority—of their 'life of servitude and degradation'—says 'their anomalous position renders it almost insuperable obstacles to the emancipation of the slaves'; &c.

The colored people, in an address to the people of New York, vindicate themselves from these charges, and an ability which renders their inferiority to Gov. Hunt quite questionable, whether we consider their rhetoric, their logic, or their morals. In conclusion, they protest against the adoption of his recommendation, and implore the funds for their removal to Africa, or anywhere else, for the following reasons:

First.—Because the appropriation is unconstitutional. The 10th section of the 7th article of the Constitution states, that 'the credit of the State shall not in any manner be given or loaned to, or in aid of any individual association or incorporation.' The American Colonization Society is an 'association' foreign to the State, and unknown to its constitution. And faith, the State would be pledged to the cruel and monstrous doctrines on which that Society is founded—that a man has no right to live in the land of his birth.

Secondly.—Because such an appropriation is entirely unnecessary. Of the colored population of this State, there are not fifty persons able of their reconnoitring the soil of the New York and Liberia Agricultural Association, no longer held together by the cohesive power of eleemosynary plunder, is organized to send other persons to Africa; other persons having been conjured up for the purpose of lining the pockets of the members of the association.

We need no State appropriation. Should it ever come, we should be called upon to leave our native State, having means of our own, we shall not endure the public frown in our departure any more than we do while remaining at home. In consequence of the mysteries of Providence, touching such departure, and with his face turned toward the East, a worthy Chief Magistrate has not been vexed with the cry of 'larceny' from the fertile lands of the road is torn to Canada; from whose fertile fields equal institutions, we might be permitted to witness the prosperity of that State, which, in giving birth, has entwined in its commonwealth every fibre of our being; this would take away half the bitterness of exile, and would leave us the privilege, should we desire it, to return to our native land, and share in whatever blows may be aimed against the heart of the Empire State.'

Thirdly.—We protest against such appropriation, because the American Colonization Society is a systematic fraud, professing to love, while it systematically encourages hate among mankind; it professes to liberate the slave, while it binds him firmly to the chains of slavery; it professes to give peace, while it is the last stronghold for the organized violence of the entire Union; professing to evangelize Africa, while it hurries to its shores a population in which has the best reason to hate Christianity which sends them there; with no other view than of a cold craft, imposture, and Jesuit head among high and low Americans; it pursues a policy of blood and profit by a diseased public mind, and keeps alive an army of agents who live by ordering us of our good name.

And lastly.—We protest against this appropriation, because we remember those that are in bondage, and with them, even though we may be tempted to shed of evil betide us when the hope of gain, the fear of oppression, shall compel or persuade to forsake them to the rayless gloom of perpetual slavery.

Adopted by the State Convention of Colored Citizens in the City Hall, Albany, Jan. 20th, 1855.
J. W. C. PENNINGTON, President.
HENRY HICKS, Secretaries.

ELMWOOD COUNTRY.

CHARLES C. BULLOCK, an Agent of the Old Colony Anti-Slavery Society, will hold meetings as follows: Pembroke, 6th, and all day Sunday, 7th; Hanover and vicinity, 8th, 9th, 10th and 11th inst.; Wareham and Rehoboth, 13th, 14th, 15th, 16th and 17th.

Hingham, 19th, 20th, 21st.

Scituate, 22d and 23d.

South Scituate, 24th.

West Scituate, 25th.

North Bridgewater, 27th and 28th.

GEORGE W. PITNAM,

An Agent of the Massachusetts Anti-Slavery Society will lecture as follows:—

Townsend, Friday evening, March 1st.

Winchendon Village, { Sunday " "

Winchendon Town, Tuesday, " "

Baldwinsville, Wednesday, " "

Athol, Thursday, " "

Orange, { Saturday " "

{ Sunday, " "

MEETINGS IN CONNECTICUT.

LUCY STONE and LEWIS FENZ, on behalf of the New England Anti-Slavery Convention, will hold series of meetings in Connecticut, commencing New London County, and expect to speak on Tuesday evening next, March 9th, in MYSIST.

Further appointments will be made known by local notices.

MILLVILLE.

DANIEL S. WHITNEY and WILLIAM H. FISH, on behalf of the Massachusetts Anti-Slavery Society, will hold a meeting next, March 9th, in Millville, on Sunday next, March 7th.

LUCY STONE.

An Agent of the Massachusetts Anti-Slavery Society will lecture in East Bridgewater, at Joppa Village on Sunday evening next, March 7th.

NEW BEDFORD ANTI-SLAVERY LYCEUM.

CHARLES C. BULLOCK will deliver a lecture before this Association, FRIDAY evening, March 12.

NEW PUBLICATIONS.

JUST published, and for sale at the Anti-Slavery office, 21 Cornhill, Boston:—

Selections from the Writings and Speeches of Wm. Lloyd Garrison. With an Appendix. Price, one dollar.

Letter to Louis Kossuth, concerning Freedom and Slavery in the United States, in behalf of the American Anti-Slavery Society. Price, twenty-five cents. This is an exceedingly valuable pamphlet (of 112 large octavo pages) for preservation, reference, and general circulation. It contains, besides its direct and faithful appeal to the Hungarian leader, copious laudatory extracts from the speeches Kossuth, contrasted with the woe and horrors slavery, as daily witnessed at the South—numerous quotations from the eloquent and scathing speech of Daniel O'Connell, in denunciation of American slavery, and all its upholders and abettors, and praise of the American abolitionists—the replies Daniel O'Connell and John O'Connell to the Irish and Associations in the U. S., nobly spurring to liberty hold out to them to be dumb on the subject of slavery in this country—a view of the "peculiar institution" as it exists in the District of Columbia—a thrilling account of the Nat Turner insurrection in Virginia, in 1831, with its astounding barbarities—series in Boston, under the Pacific Slave Law—the admirable letter of Victor Hugo, of Paris to Maria Weston Chapman—views and declarations of Lafayette, Thomas Clarkson, Jefferson, George Thompson—Henry Clay, as a slaveholder, &c. &c. The Appendix contains Kossuth's declaimers of any intent to meddle with slavery and his rebuke of Gyrman, the Hungarian editor for declaring his opposition to the Fugitive Slave Law—letters from James Haughton and Richard D. Webb, of Dublin, and addresses of the Edinburgh Ladies' Emancipation Society, and of the Glasgow Emancipation Society, to Kossuth—poetical appeals to the same individual—Wendell Phillips' speech, concerning the relevancy of Kossuth delivered at the National Anti-Slavery Bazaar.

Twentieth Annual Report of the Massachusetts Anti-Slavery Society, with an Appendix, containing the Proceedings of the Annual Meeting, and the Speeches of Wendell Phillips made in the Melodeon and in Faneuil Hall. Price, twenty-five cents.

The Proceedings of the Woman's Rights Convention held at Worcester, Mass., October, 1851. Price, twenty-five cents.

March 5 if

Progress of the Slave Power.

A CHAPTER OF AMERICAN HISTORY.

FIVE YEARS PROGRESS OF THE SLAVE POWER. A series of papers first published in the Commonwealth, in July, August and September, 1851.

CONTENTS.

Meaning of the name Slave Power.

Position of the Slave Power five years ago.

The War with Mexico.

Advance and Resistance.

Alliances of the Northern Money Power.

Triumph of the Slave Power.

Presidency of General Taylor.

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Freedom.

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Co-operation of the Money Power.

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March 14

NEW STORE.

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CLOTHES, CASSIMERES and VESTINGS. Also a general supply of Fashionable and Ready-made CLOTHING.

JOHN CURTIS,

GEO. P. ATKINS.

April 11. if.

NOTICE.

THE subscriber offers his services to the public as an agent for the care and sale of Real Estate, including Buildings, Collecting Rents, &c.

AUSTIN REARSE.



POETRY.

For the Liberator.
TO LOUIS KOSSUTH,
AN ACROSTIC.

Lay not the union to thy flattering lips,
Of men or money, arms or warlike ships,
Under the flag of these degenerate States,
In Freedom's cause, which now thy soul elates:
Satan as well might boast his angel birth,
Known though he be the foulest curse on earth;
One cloven foot would still betray the fiend!
So, Magyar, must thy Yankee mission end.
Shame on thee, Kossuth, that thou didst not stand
Unbought by Slavery in this tyrant land:
That millions here deprived of every right,
Had not at least engaged thy piercing sight. J. R.

From the Louisville Journal.

MONUMENTS.

Not in cemeteries only
Are the records of the dead;
All around our hearth-stone lonely
May their epitaphs be read.
Every household showeth traces
Sacred to departed loved;
And each band of kindred faces
Hath an absent one above.
Not a heart but hath some corner
Darkened by the cypress shade,
Where Affection sits a mourner,
By the waste that death hath made.
Not an eye but frequent turneth
Upward to the jeweled sky,
To some flashing gem that burneth
With a new-born brilliancy.
Polished alab and granite solemn
May heroic deeds enroll;
But the only lasting column
Rises quarried from the soul.
From the soul, where faintly linger
Shadows of the lovely flown;
Where no sacrilegious finger
Stains the monumental stone.
Marble words alone can never
Immortalize import;
But Love's records live forever
Deeply sculptured on the heart.
Let no impious Deum
Celebrate the spirit's praise,
Nor the chiseled mausoleum,
With its lapidary lares.
Love shall claim the holy duty,
Watching with her angel tread,
Tinting with immortal beauty
All the relics of the dead.

WHITTLING—A YANKEE PORTRAIT.

BY REV. JOHN PIERPONT.

The Yankee boy, before he's sent to school,
Well knows the mystic of that magic tool,
The pocket-knife. To that his wistful eye
Turns, while he hears his mother's lullaby;
His hearted cents he gladly gives to get it,
Then leaves no stone unturned till he can get it.
And in the education of the lad,
No little part that instrument hath had;
His pocket-knife to the young whittler brings
A growing knowledge of material things.
Projectiles, music, and the sculptor's art,
His chestnut whistle and his single dart,
His elder pop-gun with its hickory rod,
Its sharp explosion and rebounding wad,
Its corn-stalk riddle, and the deeper tone
That murmurs from its pumpkin-leaf trombone,
Conspire to teach the boy. To these succumb
His bow, his arrow of a feathered reed;
His windmill, raised the passing breeze to win,
His water-wheel that turns upon a pin;
Or if his father lives upon the shore,
You'll see his ship-beams end on the floor,
Full rigged, with raking masts and timbers stanch,
And waiting, near the wash-tub, for a launch.
Thus, by his genius and his jack-knife driven,
Ere long he'll solve you any problem given;
Make any gimcrack, musical or mute,
A plough, a canal, or an organ, or a flute,
Make you a locomotive or a clock,
Cut a canal, or build a floating dock,
Or lead forth Beauty from a marble block;
Make any thing, in short, for sea or shore,
From a child's rattle to a seventy-four—
Make it, said I? Ay, when he undertakes it,
He'll make the thing, and the machine that makes it.
And when the thing is made—whether it be
To move on earth, in air, or on the sea,
Whether on water, over the waves to glide,
Or upon the land, to roll, revolve or slide,
Whether to whirl, to jar, to strike or ring,
Whether it be a pistol or a spring,
Wheel, pulley, tube, sonorous, wood or brass,
The thing designed shall surely come to pass;
For when his hand's upon it, you may know
That there's go in it, and he'll make it go.

From the Banner (Middletown, N. Y.)

PROGRESS.

Up, man of reason—rouse thee up!
This is no slumbering age;
Behold thy loins, unsharpened arm,
And for the right engage;
Stern duty's voice demands thine help,
Arouse thee for the strife,
Be up and doing for the world
With mighty change is rife.
Though knaves should scheme and rogues combine
To thwart your honest aim,
Maintain your ground—press on, press on—
Add fuel to the flame;
More and more ye, keep to the work—
Raise, raise the pile on high,
Until its blaze, in giant might,
Leaps to the very sky.
Already much has been achieved,
There's much more to be done;
But aid the work with all your strength,
And the good shall yet be won;
Overleap the barriers of prejudice
Make up in your way,
Hope on—take courage—persevere—
And you will win the day.
Mind soars o'er matter—sordidness
Sinks withering to the earth,
And wealth, that long hath claimed the bow,
Succumbs to humbler worth;
Base systems, born in ages dark,
Are falling to decay,
And soon a blast by Progress blown
Shall sweep them all away.
And can't no longer shall be palmed
As virtue on the good,
Nor shall pale-faced Hypocrisy
Stand where it long hath stood;
The semi-blind shall have their sight,
And, opening their eyes,
Things shall be known whenever seen,
Whatever their disguise.

The Liberator.

DESULTORY REMARKS ON DANIEL FOSTER'S SERMON, ENTITLED, 'THE BIBLE NOT AN INSPIRED BOOK.'

MR. GARRISON:

ESTEEMED FRIENDS.—A short time after Rev. Daniel Foster's sermon with the above title appeared in the Liberator, November 14, 1851, we penned some desultory remarks on the sermon, but deferred sending them on for publication, lest it might be a means of preventing others from replying, who were better qualified for the task. However, on reflection, we said, 'We will do our part, we will show our opinion.' God hath chosen the weak things of the world to confound the mighty. And, encouraged by your former liberality to us, we now send them on, hoping you will give them an insertion in the Liberator.

We will not promise any logical acumen of the schools, but our wish is to make our remarks free from personal abuse, or dogmatic assumption without proof. Notwithstanding, we consider it our duty to speak plainly, as a dying person to dying persons, on a question of such momentous importance.

Mr. Foster says he 'gives a candid and just statement of the evangelical view of the Bible,'—which view is contained in the second paragraph of his sermon. For brevity's sake, we omit quoting it; we admit it to be correctly stated. He says, 'I shall try this view (evangelical view) of the Bible by the standard of Christ's life and teachings, and by that reason which God has given to man, the possession of which alone justifies the statement, that man was created in the image of his Maker.' Where did Mr. F. get the information that 'man was created in the image and after the likeness of his Maker,' but on the first page of the very Book which he is endeavoring to stamp as 'a lying, fallacious production' (!!!) We deny that reason alone justifies the statement, that man was created in the image of God, without the moral attributes of God being connected with the intellectual.

Mr. F. begins his attack on the Bible by giving the history of the fall, and, animadverting upon it, he says:—We are told God planted a tree, laden with beautiful fruit, the eating of which would give to man a knowledge of good and evil. Another tree by its side bore fruit, the partaker of which would thereby be endowed with power of endless life. We are informed that our first parents were told that they might eat of all the fruit of Eden, save that which grew on these two trees. Now, this is not a correct history. It was only one tree, the fruit of which they were forbidden to partake of, not two. Gen. 2:16, 17; 3:3. Mr. F. says:—If this senseless story be true, God did actually tempt man to sin, by placing within his reach a fruit pleasant to the eye, fragrant to the nostrils, palatable to the mouth, and forbidding him to taste of that fruit. Now, here is another incorrect statement. There is not one word said of the fruit being 'fragrant to the nostrils,' and they could not tell it was 'palatable to the mouth,' until they had tasted it; nor does it appear that they were attracted by its beauty, until the lying seducer deceived them. A person who takes upon himself dogmatically to assert, that the history of the fall is a 'senseless story, a myth of the dim and distant past,' (Christ says, 'Cast not your pearls before swine, lest they trample them under their feet,') should at least be able to give a true history of the transaction, which 'senseless story' has been believed by millions, with at least reasoning powers equal to Mr. Foster's, the first one of whom has never yet been found who repudiated his belief, or signed a 'recreation' of that creed at a dying hour. God did not tempt Adam and Eve to sin; they were tempted 'when they were drawn away by their own lusts and enticings.' Did they not enjoy the whole world and its fulness, with the exception of one tree? Talk about the old serpent, with his corrupt nature and vicious habits, being tempted when he 'saw the wine red in the cup.' But it is too puerile to talk of such pure intellectual beings as Adam and Eve, to be tempted by such a despicable gratification. Granting that Mr. F.'s exaggerated history of the transaction is true, and that the tree had all the attractions he represents, and that eating the fruit was not intrinsically wrong, would it constitute God 'tyrannical, malicious and unreasonable' to make it a test of man's obedience? We shudder at the idea! If man would not withstand such a small temptation, would it be supposed he would resist other temptations, arising from the propensities of his nature, when the time should arrive when he would have temptations unavoidably presented to him? We ask, is there any thing unreasonable in God, thus testing man's obedience?—a dependent creature, thus manifesting his obedience and gratitude to his Creator and bountiful Benefactor? Could man have had his standing permanently secured on easier terms? Reason answers no. And where is there any thing in the history of the fall opposed to the spirit of Christ's life and teachings? True, Mr. Foster's comment on it is opposed to Christ's life and word, but his comment is not Christ's word and teachings.

The history of the world and mankind directly corresponds with the history of the fall. It is manifest that human nature is not now as God made it, either morally or physically, and he who affirms the contrary, dishonors God. One convincing proof of the truth of the Bible history of the fall is the unnatural, wicked oppression of woman, and her servile acquiescence in her own degradation. The prediction—Gen. 3:16—'Thy desire shall be to thy husband, and he shall rule over thee,' has been fulfilled to the letter, in all countries and ages.

The next thing we will notice in the sermon is Mr. Foster's remarks on the Mosaic code. He begins by passing high encomiums on Moses, and on 'the institutions and great principles he established.' But, behold, what a summus he makes! He says, 'The law which was given by Moses is based on the sectarian idea. It makes a distinction between the Jew and the Gentile, and which rests on religious forms and descent alone.' Here is another mistake. The law of Moses makes no distinction between Jews and Gentiles. One law governed the stranger and the home-born Israelite.—Ex. 12:49; Num. 9:14; Lev. 23:34. They were particularly told to be kind to the stranger, to love the stranger, &c.—Deut. 10:18, 19. Strangers and Israelites had equal protection by law—had equal access to the cities of refuge.—Num. 35:16, with numerous other passages.

Mr. F. says:—The law, as given by Moses, sanctioned and enjoined the principle of retaliation. Its language is, 'An eye for an eye, a tooth for a tooth.' The Old Testament writers no where teach the sublime duty of forgiveness, and love towards enemies and persecutors. The Old Testament writers did teach 'the sublime duty of forgiveness and love to their enemies'; and the Mosaic code had a particular statute on this subject. Ex. 23:4, 5.—'If thou meet thine enemy's ox or ass going astray, thou shalt surely bring it back to him again; or if he be lying down under his burden, &c. &c. Was this law made for the special benefit of the ox or the ass, or was it intended to teach the duty of doing good to our enemies? For people nowadays to leave off their business, and take home their enemy's ox or ass, would be considered an incident worthy of record. The sublime duty of doing kindness to enemies is specially enjoined, Prov. 25:21, 22.—'If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt reap the seed of goodness on his head, and the Lord shall reward thee.' And the evangelical spirit is specially rebuked, Prov. 17:5-24, 18; Job 31:29. Christ says, 'Search the Scriptures; an injunction we very much fear Mr. Foster is neglected, or he would not make so many wrong statements. Let the Bible have a fair

hearing, before 'casting it to the moles and to the bats.' The law did say, 'eye for eye and tooth for tooth'; that is, the punishment would be in proportion to the crime. We have no idea that law was intended to be literally executed; Christ did repeal that law. The Jews probably considered that it should be literally executed. It is not an infallible test, that because a law is repealed, it was wrong when it was enacted. The Mosaic law was perfect in kind, but not in degree. God saw proper to govern, under the Old Testament, by physical penalties, executed by the hand of man. The world was then in a state of minority. No wise parent would govern adult children as those in minority. God in his providence often visits the same kind of calamities on people which they inflicted on others—or, as Christ says, 'Whosoever measure ye mete, it shall be measured to you again.' Hear Christ's opinion of the law. He settles the matter, Matt. 7:12.—'Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.' Mr. F., your own witness bears testimony against you. You cannot suborn Christ's testimony.

Mr. F. says:—The law given by Moses enjoins aggressive and exterminating war, and then follows a most appalling picture of their blood-thirsty cruelty and slaughter, which (he says) 'would have justly called down on the head of a Tamerlane, or Nero, the execration of mankind.' And he adds, 'Who can wonder that the nations around never embraced the bloody religion of the Jews, (astonishing!) and the Jewish institutions, and their established great principles so far in advance of the age, which were to exert an important influence in securing human progress.' He further says, 'We are told that God commanded all this, and that He aided them in this diabolical work; and we are denounced as infidels when we disprove this blasphemous claim.' Well, surely this is very calumnious to be denounced as an infidel! Mr. F. feels very sore under this charge, and calls his opponents infidels back again. Is not that 'returning evil for evil'? Let us see if Mr. Foster does not prefer the same charge against you, Mr. Foster. John 5:4-5.—'Had ye believed Moses, ye would have believed me, for he wrote of me.' Now, the converse of this is true; if ye believe Christ, you will believe Moses. Christ confirms this view, Luke 16:31.—'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.' Now, Mr. F., Christ does not call you an infidel, but he calls you an unbeliever, 'who would not be persuaded though one rose from the dead, because you do not believe in Moses and the prophets.' Christ, in the first passage here cited, John 5:44, confirms the encomium you passed on Moses. You say, 'He was one of the remarkable prophets of God, a burning and shining light, as was Confucius.' Christ here says:—'Moses wrote of me'; that is, he predicted his coming, some thousands of years before the event transpired. Now, this proves your statement, that 'he held communion with God,' for he could not have predicted Christ's advent in the flesh, had he not been inspired, in the evangelical sense of that term. Whether ever Confucius predicted any prominent future events, that entitle him to the character of a prophet of God, we leave you to show, as we are not acquainted with his prophecies.

Mr. Foster, you have drawn a most horribly diabolical picture of the moral character of Moses, the honored lawgiver of Israel, the friend of Christ, who descended from heaven in bodily shape to 'talk' with him.—Luke 9:30. You have represented Moses as a lying, hypocritical, pusillanimous knave—as a legislator, a partial, sectarian bigot—as a malicious, revengeful, unforgiving enemy. 'Moses's law sanctioned and enjoined the principle of retaliation. The Old Testament nowhere teaches the sublime doctrine of forgiveness; consequently Moses was a malicious, revengeful, unforgiving enemy; this aggravated by his enjoining this wickedness by law.'

You charge Moses, by implication, as being 'a bloody, cruel, unjust, diabolical' monster, the author of 'merciless, bloody, cruel, unjust, infernal and diabolical laws; justifying, or, indeed, enjoining, cold-blooded, exterminating slaughter, which would justly call down upon the head of Tamerlane or Nero, the execration of mankind.' You say, Moses's laws 'oppressed women by partial, unjust and oppressive laws. There is no doubt of the existence of slavery under the Mosaic law. Moses's law legalized and regulated slavery.' The above are legitimate inferences from what you have said against Moses and his laws, and, indeed, what you have labored, with Herculean effort, to make appear, and, in most instances, your language.

If your representation of Moses is true, he was a hypocrite of the worst stamp. You dogmatically assert that God never commanded the Israelites to make war on the inhabitants of Canaan; nay, that it is 'blasphemous to believe it.' Now, if this assertion is true of Moses, he must be a hypocritical liar in saying, 'Thus saith the Lord'—although you say in the same breath, 'It is impossible he could be mistaken, considering the preceding chain of circumstances connected with taking possession of the land of Canaan. Could Moses be mistaken about God speaking to him out of the bush, where he received his commission to conduct the Jews from Egypt, on which occasion, God promised to give them the land of the Canaanites, Perizzites, &c.—Ex. 34, and throughout the chapter. Moses could not be mistaken as to the judgments inflicted on Egypt, one of which was the first-born of every family being slain by the hand of God—the Passover being instituted to commemorate the Israelites' preservation from that calamity; the Red Sea opening to give the Jews a passage, and waters returning again and overwhelming the Egyptians; the Jews being fed by manna from heaven, and the different miracles which were performed to sustain them through the wilderness; the thunderings and lightnings of Mount Sinai at the giving of the law, at which time Moses 'brought the phrase, Thus saith the Lord'; and the ten commandments, written by the finger of God on tables of stone. He could not be mistaken as to these matters. And you say, 'He had not the moral courage, as a legislator, to enact wholesome laws; consequently, he was a pusillanimous, lying hypocrite, if what you affirm is true.'

This Moses is the monster in human shape which Mr. F. says he 'regards with much reverence and love'; whom he eulogizes as 'a remarkable prophet of God, a burning and shining light, who founded institutions and established great principles which were far in advance of his age, which were to exert an important influence in securing human happiness.' Truly, Mr. F.'s love and reverence are unbounded. We protest against such sentiments, as most contaminating to the morals of community, to say that a person continuing in the habit of committing such heinous crimes as Mr. F. charges on Moses, nay, establishing wickedness by law, and at the same time, be a true child of God. Who is it that may not be 'a remarkable prophet of God, a burning and shining light, (as Mr. F. as moral character is concerned,) whom we may regard with much reverence and love'? Mr. F. breaks down all partition walls with a vengeance; makes no distinction between the good and the evil; the slaveholder may still hold his grasp on his victim, &c. &c.

Mr. F. says:—I receive Christ's teachings as infallible; give me the words of Christ, and I receive them as wholly true.' Let us hear what Christ has said respecting a chain of preceding circumstances, immediately connected with the Jews invading the land of Canaan. Christ mentions it as a matter of fact, that 'God spoke unto Moses in the bush.'—Mark 12:26; at that time and place, God commanded Moses to conduct the children of Israel from the land of Egypt to the land of Canaan; and God told him that he would give unto the children of Israel a land

flowing with milk and honey, the place of the Canaanites and the Hittites, &c. &c.—Ex. 3:2. Christ speaks of the Jews being fed with manna from heaven.—John 6:32. Christ observed the ordinance of the Passover, which commemorated their coming out of Egypt, because the night before their departure, the destroying angel put to death the first-born of the Egyptians, and passed over the houses of the Hebrews, without entering therein. Now, where were the children of Israel going, on leaving Egypt, but to the land of Canaan? Could God give them that land without dispossessing the former inhabitants? Christ has testified to the truth of a chain of circumstances immediately connected with the Jews invading the land of Canaan, which proves, beyond cavil, that God commanded them to make war on the Canaanites, and take possession of their land. God manifestly showing his approbation, by miraculous interposition. 'He thus aided them' in what you are pleased to call 'a diabolical work.'

Now, Mr. F., your principal witness, Christ, has testified against you, on the question under consideration, and has justified the history of Moses, and Christ is your only witness. You have barred your second witness, Reason, by your own asseveration. You have acknowledged that 'you receive Christ's testimony as infallible, that you receive it as wholly true.' There is no such thing, according to your showing, as unperverted reason, and you have specially shown the 'pernicious effects of relying on the opinions of fallible men'; and that even the Divine Spirit in man does not, and cannot, 'insure you against mistakes of faith, of judgment, of practice.' Consequently, you have barred reason from giving testimony against Christ. But reason and Christ do not disagree. Reason says, God has a right to punish man for his wickedness, and does punish him. There is no person, so far as we know, who denies that God does at least punish in this life; and reason says, God has a right to choose the instruments by which He will punish man. He may do it by the hand of man, if he sees proper. The inhabitants of Canaan were dispossessed of their land, and were 'slaughtered,' on account of their wickedness. As they had forfeited their land by crime, God had a right to give it to whosoever He pleased. But, under the Christian dispensation, God has taken the punishments out of the hand of man into his own hand exclusively. No man has now a right to imbue his hands in his brother's blood, nor ever had a right, except when God commanded him so to do. Christ was the end of the bloody code. Nor does this show that God is changeable, more that it shows Him changeable, because He destroyed the world once by a flood.—Luke 17:26, 27.—and He has promised He will never destroy the world by a flood again.—Gen. 9:11. We are told He destroyed Sodom and Gomorrah by raining fire and brimstone from heaven.—Luke 17:29; and we hear of no other cities being destroyed by the same means. This does not make God changeable. He is unchangeable in one thing, namely, in punishing sin; but not unchangeable as to the means. Mr. F. himself says that God will punish the wicked. He says, 'He (God) is the father and friend in whom you may trust with unshaken confidence, that your destiny is secure, if you seek to know and obey his righteous law.' Who denies this? But does it not imply that our destiny is not secure, if we do not 'seek to know and obey his righteous law'? We would have supposed, when Mr. F. was speaking of God in connection with the Mosaic law, that he considered him a being all love, smiling as complacently on the wicked as on the righteous. But now he speaks as if God will punish the wicked. He speaks pointedly of Christ's punishing both for sins of omission and commission. Those who omit doing acts of kindness to those who are suffering, if they have it in their power so to do, and recompensing the crime of those who oppress and wrong Christ's brethren, as if done to himself. Mr. F., in speaking of Christ in contrast with the Mosaic law, represented him as all love and affection, inflicting no punishment, but encircling all, good and bad, in a fraternal embrace, with the exception of the Jews. So it seemed to us.

In dishonoring the Jews, Mr. F. dishonors Christ. Christ was a Jew, and had 'the bloody and cruel rite of circumcision' performed on himself by his parents; a lineal descendant of Abraham, Isaac, Jacob and David; was greeted with hosannas to the son of David! Christ did not consider himself insulted by being called the son of the 'bloody Jewish warrior.' He was obnoxious, according to Mr. F.'s theory, to the charge of Jewish sectarianism, when sending out his disciples to preach, he commanded them, saying, 'Go not into the way of the Gentiles, and into any cities of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel.'—Matt. 10:5, 6. To the woman of Canaan he says:—'I am not sent but unto the lost sheep of the house of Israel. It is not meet to take the children's bread and cast it to dogs.'—Matt. 15:24-26. Christ's personal ministry was specially intended for the Jews. He did not break down the partition wall which Moses built up, during his personal ministry. It was Paul who said the middle wall of partition by the death of Christ was broken down between Jew and Gentile.—Eph. 2:14; and it was Paul who said there was 'neither male nor female in Christ Jesus;—that Jewish prejudice, sectarian Pharisee.' The Jews were a highly favored people, 'chiefly because unto them were committed the oracles of God,' which, according to Mr. F.'s showing of the fallibility of man's reason, are indispensable. But God did not, on account of their privilege, allow them to go unpunished for their sins. He told them, by the prophet, 'You only have I known, of all the families of the earth; therefore, I will punish you for all your iniquities.' Amos 3:2. On entering the land of Canaan, the Jews are told not to follow the abominations of the former inhabitants, lest the land would spew them out also. And when the Jews became wicked and rebellious, they were also dispossessed, and were visited with awful calamities, worse than the Canaanites, who were instantly destroyed. The Jews were also 'slaughtered' by thousands, the residue diminished by lingering judgments, and were scattered through every nation under heaven, persecuted by all; a scattered and peeled people, and they are at the present time a distinct people, dispersed over the world—which is a most extraordinary circumstance, indeed, miraculous. What Moses told them has been literally fulfilled. The Lord will 'send a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young.'—Deut. 28.—throughout. God says, Jer. 25:9, that 'He would send Nebuchadnezzar his servant against them, who would make them a desolation, an astonishment, and a hissing.' What is the reason you say nothing against the judgments inflicted on the Jews? Did not God also punish them for their sins by the hand of man, and denationalize them, as he did the Canaanites?

We fear if the United States, as a nation, does not repent of its oppressions, pride and vain boasting, it will likewise perish. Oppression was one special sin God charged on the Jews, for which he said he would punish them. We must bring our remarks to a close. We would have been very glad to have had space to make some remarks on the Old Testament servitude, but we have already trespassed on Mr. Garrison's columns, for which we hope he will pardon us. It is our earnest desire to disabuse the Bible of slanderous charges preferred against it, as far as God has given us ability. The Old Testament is the foundation, the New the superstructure. If the foundation is sound, the superstructure will be sound. Mr. Foster asserts that the Mosaic law oppressed women. Our opinion on this question is before the public, in our work entitled, 'A Scriptural View of Woman's Rights and Duties,' of which work, on its first appearance, Mr. Garrison saw proper to say, 'Its Scriptural vindication of the equality of woman is triumphant.' For which commendation, we hold him in grateful remembrance.

tion falls, the whole building will come down together. We do not fear this. The gates of hell shall not prevail against it. 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' Its foundation is the 'Rock of ages.' The Bible has stood the shock of many centuries, and has had rubbish thrown on it, both by professed friends and open foes. When Doctors of Divinity, calling themselves Evangelical, professed believers in the plenary inspiration of the Bible, come boldly out, and endeavor to prove slavery, 'the sum of all villainies,' a Bible institution, it is better calculated to make infidels, than Tom Paine's 'Age of Reason,' or any other of his stamp. Its most potent enemies are those of its own household.

ELIZABETH WILSON.

THE NEW LIQUOR LAW.

The following is a summary of the provisions of the new liquor law introduced into the Senate of Massachusetts recently, and now under discussion in that body:—

Sec. 1. Prohibits the manufacture or sale, directly or indirectly, by principal, clerk, servant, or agent, except as provided in the act.
Sec. 2. Selection of any town, or the Mayor and Aldermen of any city, may appoint agents to sell spirits, wines, or other intoxicating liquors, to be used for medicinal, chemical or sacramental purposes. To serve one year, unless sooner removed.
Sec. 3. Bonds of selling agents prescribed to the amount of \$500. The names of agents to be returned to County Commissioners, &c. Regulations to be prescribed.
Sec. 4. The County Commissioners and the Mayor and Aldermen of Boston may appoint agents to manufacture, and they may sell to town agents in any quantities, or for exportation out of the State, and for mechanical and chemical purposes, in unlimited quantities of not less than thirty gallons. Term one year, unless sooner removed.
Sec. 5. Bonds of manufacturers fixed at \$500.
Sec. 6. Record to be kept of manufacturers and names.

Sec. 7. Penalties for selling by a person not an agent:—First conviction, \$10 fine, and \$1000 bonds for one year; second conviction, \$20, &c.; third conviction, same fine, &c., imprisonment in Jail or House of Correction from three to six months. No relief allowed under the poor debtor law. Applies to clerks, servants, &c.
Sec. 8. Prosecutions, civil and criminal, provided for. Selectmen and Mayor and Aldermen shall prosecute.

Sec. 9. Bonds to prosecute appeals shall cover an obligation not to sell *ad interim*.
Sec. 10. Selectmen and Mayor and Aldermen shall hear charges against an agent reported for selling contrary to the regulations prescribed.

Sec. 11. County Commissioners shall hear charges against agents to manufacture.
Sec. 12. First conviction for one not an agent manufacturing, fine \$100, and bonds of \$2000 for one year; second, \$200, &c., or four months' imprisonment. Applies to clerks, servants, &c.

Sec. 13. No person engaged in violating the law shall sit on a jury on any case under the act. If a juror declines to answer, when interrogated on the point, he shall be removed from the panel. If he answers falsely, he shall be incapable of serving as a juror in the State.
Sec. 14. The prosecuting officer cannot enter a *not pro* without the concurrence of the Court.

Sec. 15. Search warrants to issue upon the complaint of any two voters, under oath, that they have reason to believe liquor is kept, or deposited, or intended for sale, contrary to this law, in any store, shop, warehouse, steamboat, or other vessel, or in any building or place, not used as a dwelling; and if used as a dwelling, a search warrant shall issue upon oath of one complainant that he believes liquor has been sold therein with in one month, stating facts and circumstances. The warrant shall be executed by a constable, or other person, with or without a posse, or in any building or place, not used as a dwelling; and if used as a dwelling, a search warrant shall issue upon oath of one complainant that he believes liquor has been sold therein with in one month, stating facts and circumstances. 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